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We speak about life from the standpoint of philosophy, psychology, and religion. This must be brought into harmony and put in its proper place. Our experiences are limited. What are our potential experiences? Do we ~~wish~~ wish this? We have to be careful not to change our feelings in ordinary life into sentimentality. We have to keep our feet on the ground. We must try to be complete in order to have a change of being. When we say, "I AM," what is this amness? Everything in life has to be used for work. We must be open to all experiences, even those which are disagreeable. This applies to people as well as to the conditions of our life. All of it must be food. It is the only means for the continuation of life. To become 'all-around', we must grow into a sphere, smooth, in equilibrium.

QUESTION: (Mildred Mayers) I have been trying the task concerning divided attention. It is difficult to formulate it. I have tried each day since it was given. I try to remain collected when I meet outer life. Is this acquiring divided attention?

ANSWER: It must be clearer than that. You try to become collected, put yourself in a certain state, ~~then~~ the center of gravity towards inner life where it is not disturbed by outer influences. Your attention is not divided yet however. Having the accent within, I have contact with something outside but it is not ordinary life. I am effected by higher force, influence C, an influence which I wish to experience. I have certain cells, functions, or possibilities which don't belong to Earth. They are covered up and underdeveloped. When I collect myself, I make a contact with that and real inner life. Now I expand that state of being. I let it go out into certain manifestations. I test the strength of this inner character. I allow a little to go out but I direct it without losing what I have. I do not separate. It is participation not division. It presupposes something very close to me. I put it to the test of being lost. My purpose however is not to lose it.

QUESTION: I prepare every day. When I get to the office, I say Good Morning to a particular person and try to maintain something of myself. But I get lost and when I remember I try again. Is this right?

ANSWER: It is too late. You have to withdraw first from the other person and then go back and try again. It will require becoming united again.

QUESTION: I don't understand. Should I watch my impressions and not react?

ANSWER: I receive impressions in three different ways corresponding to my three centers. Most of it is intellectual. How do I react? I have an attitude at a thought and then it goes into the rest of my body. It doesn't stay in my head. The energy of an influence received as an impression distributes itself through my personality. That is reaction. Action is: it goes in, I am an apparatus which reflects it. Then it is converted into a reaction. How should an intellectual impression be? It should register in my head and stay there but instead I classify it, pigeon hole it, etc. This is not right in terms of retaining energy for another purpose. Objectivity is when there is only a registering without thought. The mind should be a registering apparatus for visual impressions. The true function of the emotional center is to start a flow of vibration in my heart and be registered as such. Physical function includes senses, eyes, ears, etc. But where do I draw the line concerning what is physical impression? Sensation must register physically without the other centers interpreting it. We try to become objective to all impressions. When mind only records, when I am observant, awake, I change the action on me into a new action.

and something in me directs it to my subconscious so that it can be developed. I guide it so it can be converted into food for subconscious becoming conscious. If I make impressions conscious or active, I will be able to develop subconscious. There are two ways to develop subconscious:

- One: To direct energy towards this. A physical body in good health will adapt itself to conditions and has a wisdom to prepare antidotes against destructive influences. So, the energy of conscious impressions will be directed to the proper place by the wisdom of the Keshdjan Body. Conscious impressions are of a different quality. It requires collectedness and relaxation and being. Being is the necessary form of health.
- Two: To be open to, in ordinary life, to see two forces and realize that they can not join. I have to then find something in me which could keep them apart but still close enough so that they can influence one another and also influence that what is inbetween. The result is the same. I reach something in my subconscious which will enable me to overbridge Fa of the second octave. It is a level of being of the planetary level.
- I have no connection between my head and my heart. The only link is in the blood and lymph circulation, i.e., via my physical body. By work, I make a bridge between head and heart, a direct road. It is Hanbledzoin, the reins, the connection between driver and horse. This takes place in your neck. This is the necklace of Buddha.

QUESTION: (Rhoda Goulding) I had an opportunity to do something different. I had a choice. I tried to use it for myself, to be the way I should be. I did what I could. My level of being decreased as the week wore on. Since then I don't understand why I can not work.

ANSWER: In ordinary life, when you are tired you go to bed. Sometimes, however, when you are tired you can work further by using nervous energy or alcohol. You are overspending, overdrawing on your account. You have not enough ~~energy~~ energy. To be awake is an unnatural process and requires energy. You must bring the equilibrium back. Don't continue to believe that you can not do. Keep believing that you can work. You have to remain with your face to Mecca. I build on what is destroyed in me. Each moment in the past, although it belongs to the past, belongs to my memory and can be used to stand on. The faculty of memory distinguishes me from animal. Past can be used for the future. I must not be sorry that I could not work. It is absolutely necessary to believe that I can work. How to prepare myself for work: You must go to the bridge. God doesn't go down to us. He will help you at Mt. Sinai only if you help yourself. He will hear you only if you cry out. You have to be receptive, to keep your lamp lit. You should overcome this in two or three hours if you free yourself from being identified.

QUESTION: (Louise Chasen) I had a Wednesday in which I could really work and each day since then it goes lower and lower. How can I get back to this level? Why don't I have the energy? When I'm here on Tuesday night, I daydream and my mind wanders and then when I try to write down the next morning, I have forgotten.

ANSWER: Everybody writes down differently. It is an extremely useful means for trying to recollect. But that should not effect your work because it can be written down intellectually. Work comes from a change in heart. Make as many Wednesdays as you can in a week by bringing back the experience of feeling that what you had. The thoughts will come as associations by themselves. I can not do it through thought. Another way is: I know that I should have what I do

It have, that I behave like an animal, waste my energy etc. I confront myself with this picture I had of myself when I saw myself. A third way: I accept the obligation to do as well as I can. I introduce a feeling of religiousness and responsibility. I can then be filled with a certain desire for growth. Try any of these three ways. But be quiet, put yourself in a position in which you can be effected, relaxed, quiet. Take the time for this, perhaps when the baby is sleeping, a time when you feel you ought to, for the sake of balance and harmony. Conscientious people know that they are not what they should be. This is not enough. I must expose myself to influences of a higher level. When I see a little child, I must use that as an example. I must then produce it. Something in me has to give in order that I might receive that which is desirable. How can I produce wish? Distill out of ~~your~~ your life a wish to live. If you don't do anything about it, you will die.

QUESTION: (Trudy Bartel) I have to admit that I have not worked enough or as much as I could. At first I felt guilty and then I felt many more negative emotions. I tried to blame everything else. But I see that it comes from me. The wish is there.

ANSWER: You must see what are your obstacles, what prevents you when you wish. You have to learn to divide your life into sections where there are few obstacles and sections where there are many. Then work. There are many more moments to be used. It needs preparation. I have to have a picture before I do anything, then I do it. I must not wait for the right time. If it isn't now, it will be never. And each time I say I will make the effort, I will. This way, I prove that my wish is real. One has to remain constantly clever, constantly on the alert so that I do not get stuck. I have to oil things even before they start to squeak. Gurdjieff used to drink a toast to five Fridays a week. I'll let you guess what he meant.